

# Religious Intelligence

"BEHOLD I BRING YOU GLAD TIDINGS OF GREAT JOY."

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## Missionary.

*"Go ye into all the World, and preach the Gospel to every creature."*

*From the Missionary Herald.*

### BRIEF MEMOIR OF THE EVANGELIST, LEANG AFA.

The following account of the Chinese convert, whose name has often been mentioned in the pages of this work, was composed and forwarded by Mr. Bridgman. The narrative is brought down to the first of March last.

There is no very clear evidence that the gospel of God, in its purity, and before the present era, was ever published to the Chinese; and excepting a few thousand who have been baptized into the Romish faith, there are not probably among the three hundred and fifty millions of this empire, more than twenty souls who are ready to avouch the Lord Jehovah to be their God and Jesus Christ to be their Saviour. Even the name of Jesus is an offence to this people; and among every description of persons from the monarch to the beggar, there is an apathy in regard to spiritual things, a self-complacency towards themselves and whatever is their own, a contempt of strangers, and a hatred of foreign creeds, which render the Chinese proof against every thing but the force of divine truth. That can subdue them, and those who have felt its power know assuredly that to Jesus every knee shall bow and every tongue confess.

This truth, attested by many infallible witnesses, is made sure by the blood of an eternal covenant. The following brief notice of a Chinese evangelist affords a beautiful illustration of the force of divine truth, and will encourage disciples of Christ to come up to the help of the Lord against the mighty.

LEANG KUNG-FA, who is known to the churches by the name of AFA or LEANG-AFA, is now in the forty-seventh year of his age. His native place is in the province of KWANG-TUNG, about seventy miles distant from Canton. He was born of poor parents, and until he was eleven years old, they were unable to provide for him any means of education. Most boys in China, perhaps nine-tenths, are taught to read and write; yet a large majority of them do not commence their studies until they are seven, eight, or nine years old; while not a few like Afa, spend the first ten years of their lives in idleness and vain sports. At the age of eleven, Afa, entered the village school, and continued there three years, —during that time he studied the *Sz-shoo* or (*Four books*), the *Shoo-king*, the *Yih-king*, the *Le-ke*, and the *Shing-yu-kau*. These text books, which contain the rudiments of the Chinese ethics, science, and political economy, he committed thoroughly to memory, so that he could repeat word for word. This task many lads accomplish; and then their education is completed, unless they are destined to a literary course, with a view

to become officers of state. But such was not the case with Afa; and though he desired to read many books, yet the poverty of his parents prevented him from pursuing his studies, and compelled him to leave the cottage of his father and mother and seek employment abroad for a livelihood. He now came to Canton for the first time. Here, after having tried the business of pencil-maker, he finally engaged in cutting or engraving blocks for printing Chinese books. In this employment he continued four years with a master who took much pains to instruct him in the art. He then changed his place of residence; and after a few months, left Canton for a neighboring village. While there, and in the 22d year of his age, he was called home to mourn the death of his mother. But he soon returned again to his work, which he continued to pursue, sometimes in Canton and sometimes in neighboring villages. Neither the death of his mother, nor any other occurrence hitherto had caused him to think seriously of his condition either in this life or the life to come. He lived, as all his countrymen are now living, with scarcely a solitary exception, in a state of most awful carelessness and stupidity.

In the kind providence of God he was at length to be brought into contact with one who cared for his soul, and who whenever there was opportunity, was faithful to warn and admonish him; and after he was converted, to instruct, encourage, and strengthen him. Dr. Milne arrived in China, July 4, 1813; the next year after having visited Java, he and Dr. Morrison resolved on commencing a mission at Malacca. The publication of books was a principal consideration which led to this undertaking, and was to form one of its chief objects—an object of great importance, which has been and must continually be, kept constantly in view. Thus while he knew it not, the way was prepared to bring Afa to the knowledge of the truth, and train him for future usefulness. He had for several years been engaged in printing and had become a good proof reader. Such a man was wanted for the new mission. When Dr. Milne sought for a printer, Afa was recommended to his attention; and having exhibited satisfactory proof of his skill and workmanship, was engaged to proceed to Malacca.

It was at this time that he first began to think of his condition as a moral and accountable being. While sitting alone, waiting for the time of embarking, he thus thought to himself—"I am now twenty-seven years old, from the age of nineteen, when I learned my trade, to the present time, I have had no fixed residence, have associated only with worthless friends and companions, and all the money which I have earned has been wasted by intemperance and gambling. I have not done the least thing that is good, and how can I be esteemed a human being? Now that I am about to go to Malacca, why not renounce my worthless friends; and when I shall have arrived at that place, cease to follow my former wicked practices and become a good man?"

While his mind was occupied with these thoughts, the time came for him to leave Canton. Accordingly in company with *Lo*, who was to go with him, as teacher of the Chinese language, he started for Malacca; but the ship in which they were to embark had already sailed, they tarried therefore about two months with Milne in the house of Dr. Morrison. During that time Dr. Milne took frequent opportunities to converse with him, and importuned him to read the Holy Scriptures. And to worship the living God. "I was surprised," says he, "and thought it exceedingly strange that he should wish me to do this, and was much displeased; there was no other way, however, but to comply with his wishes."

About the middle of April, 1815, he embarked with Dr. Milne for Malacca. After a voyage of thirty-five days they reached Malacca in safety. As soon as Afa went on shore he was surrounded by many of his countrymen; but they were all from the province of Fuhkeen, whose dialect he was unable to understand. Seeing himself in such a condition, he felt that he was a worthless being; "I had a mouth," said he, "but I could not speak; I had ears but I could not hear; my grief was extreme."

During the first twelve months which he spent at Malacca, he lived in the house of Dr. Milne. His feelings at the close of that time he has described in the following words. "Having opportunity of being alone, I reflected on the words and actions of the past year, and was thoroughly convinced that I was a sinner, but knew not how to obtain the pardon of my transgressions. I thought thus in my heart: 'Now I have come to this foreign country, and do not understand the language of its inhabitants; I have now no useless friends with whom I may associate, I need not fear that others will lead me away to evil and wicked practices; now I may repent and put away my wicked heart, and become a good man. Accordingly on the first and fifteenth of every moon, at four o'clock in the morning, I burned incense, and knelt down at the door of my room and recited long prayers to the goddess of mercy; and then I knelt down and prayed to Booda and to the other gods and goddesses, that they would protect me and give me peace and great prosperity. But though externally, I thus worshipped gods of every description, still evil and wicked thoughts were continually cherished in my heart, and false and deceitful words were not removed from my lips. Dr. Milne, in the mean time, was constant in maintaining family prayer, with the reading of the Scriptures, every night and morning, and also public worship every Sabbath day; but though I read the words of the Bible, and heard him explain their meaning, yet I did not understand the sense of the one, or comprehend the reasoning of the other. Though I yielded in some measure to the wishes of Dr. Milne, yet I disliked exceedingly to read the Bible and worship God, and as I saw that he used no gilt paper, incense, candles, or images, I could not comprehend what kind of deity he worshipped, and therefore I did not wish to join with him."

After dwelling a year under the same roof with Dr. Milne, he removed to another house that had been provided for him; yet he did not get free, as he wished to do, from the solicitation and admonition of his employer and instructor; "for," to use his own words, "Dr. Milne still insisted upon it that all the members of his household should assemble morning and evening to read the Bible and worship God; and though I daily heard him speak of the death of Jesus, and the atonement which he had made for the sins of the world, his words only reached my ear, they did not touch my heart; my thoughts were occupied with other things. Sometimes I would meditate on the doctrines of the Bible, but I could not understand them; again I would listen carefully to Dr. Milne's expositions of Christiani-

ty, but I was unable clearly to comprehend the subject, my heart rose in opposition against the new religion, and I wished to hear nothing more about it." The enmity of his heart at this time was very great, and induced him, when among his companions, to rail at both Dr. Milne and the doctrines which he inculcated.

While he was in this unhappy and troubled state of mind, a priest of Boodha, from one of the western provinces of China, came to Malacca, and took up his residence in a temple near where Afa lived, and began immediately to call on the inhabitants of the place to contribute of their money to repair and furnish the temple. "He frequently came to my house," says Afa, "and sat down and conversed about the regulations and customs of the Boodhists. I asked him what advantage it will be to a man to embrace his religion? He replied, 'The doctrines and the practice of the Boodhists are supremely important! If an individual abandons the world, joins the sect, and serves Boodha, he will not only obtain the forgiveness of his own sins, but those of his whole family will be blotted out! In what way, I inquire, can the pardon of his sins be obtained? He replied, 'We daily, morning and evening, repeat the sacred books, and grandfather Boodha is pleased and looks down from the western heavens and forgives the sins of the man and his family; and if he will contribute money to the support of it and its inmates, the priests will recite prayers for him, and after death he will return again into this world to be born of rich and honorable parents and will not sink into the miseries of hell! When I heard the priest affirm that in this way all sins could be forgiven, I joyfully believed his words and desired to learn the doctrines of the sect. I inquired of the priest, therefore, if it would be meritorious in me to burn incense and recite prayers to Boodha? It would be in the highest degree meritorious,' he replied, 'thus to know and trust the god.'"

The priest then gave him a book and directed him to peruse it in retirement, assuring him that if he read a single page, he would reduce a little the sins of his former state (of being in this world); but that if he would recite one thousand million pages, or an equivalent in repetition, then all the sins of his former state would be cancelled, all suffering in the present state be prevented, and in his future state, after being born again into this world, he would go away into the western heaven to enjoy supreme delight for ages. Upon this representation he took the book and followed assiduously the advice of the priest. Having persisted in this course for several tens of evenings, and while sitting alone one night he thus meditated; "From my nineteenth to the present, the twenty eighth year of my age, all my thoughts, words and actions have been evil; and now I am sitting here alone reciting prayers to Boodha, and am not attempting one good or one meritorious action; how then can I obtain pardon of my sins?" He now began seriously to fear the consequences of his former evil practices; he doubted the utility of his present course; he desisted from the recitation of his books, and desired no longer to sit with the priest and converse about the doctrine of Boodha.

He now for the first time was willing to listen to the preaching of the gospel. Whenever he had opportunity he seized his Bible and read it with interest, and noticed particularly those passages which were leveled most directly against his own evil and wicked practices, lying, deception, and against the worshiping of idols and false gods. Thus he began to understand the meaning of the Holy Scriptures and to see and feel the extent and force of their requirements. The death and sufferings of Jesus deeply affected his mind. The Bible, which he now knew was true, carried conviction to his heart, and he began to understand something of the way in which sins can be forgiven. He found delight in halving the Sabbath day, and in joining in the

worship of the most high God, and in reading and studying his holy word. When he found difficult passages which he could not understand, he used to go with them to Dr. Milne, who, not less in accordance with the promptings of his own heart, than with the new desires of Afa, discoursed fully to him concerning the character of the living and true God—the Father, the Son and the Holy Ghost, the immortality of the soul, and the doctrine of eternal rewards and punishment. As his knowledge increased, he became more and more thoroughly convinced of being a sinner, and sought more and more earnestly to know the way of salvation and redemption by Jesus Christ. He saw now and felt that there was no hope for him, except in and through the merits of the Saviour, in whom he desired to put all his confidence, and to receive as a sign of this faith, the seal of baptism.

This forms a most important point in his history; he was now called on to come out from the world, to abandon entirely and forever his former favorite "evil and wicked practices and worthless friends," and in the most solemn manner to renounce the religion and faith of his ancestors and the gods of his country, and to avouch the Lord Jehovah, one God, to be his only Saviour. He counted well the cost, and came deliberately to the determination to take up the cross and follow Christ. "At twelve o'clock this day," Sabbath, November 3d, 1816, says Dr. Milne, "I baptized in the name of the adorable Trinity, Leang-Kung-fa. The service was performed privately, in a room of the mission-house. Care has been taken, by private conversation, instruction, and prayer, to prepare him for this sacred ordinance. This had been continued for a considerable time; and finding him still steadfast in his wish to become a Christian, I baptised him. The change produced in his sentiments, and conduct is, I hope, the effect of Christian truth, and of that alone; yet who of mortals can know the heart? Several searching questions were proposed to him in private; and an exercise suited to the case of a heathen candidate for baptism, composed and given to him to read and meditate upon. At baptism the following questions were proposed to him, to which he answered as below. 1st. Have you truly turned from your idols, to worship the living and true God, the creator of heaven and earth, and all things? "This is my heart's desire." 2d. Do you know and feel that you are a sinful creature, totally unable to save yourself? "I know it." 3d. Do you really from your heart believe that Jesus Christ is the Son of God, the Saviour of the world, and do you trust in him alone for salvation? "This is my heart's desire." 4th. Do you expect any worldly advantage, profit, or gain whatever, by your becoming a Christian? "None; I receive baptism because it is my duty?" 5th. Do you resolve from this day till the day of your death, to live in obedience to the commandments and ordinances of God, and in justice and in righteousness of life before men? "This is my determination, but I fear my strength is not equal to it." "On my part," continued Dr. Milne, "the ordinance was dispensed with mingled affections of joy, hope, and fear. May he be made faithful unto death; and as he is the first fruits of this branch of the mission, may an abundant harvest follow to the joy of the church and the honor of Christ."

After continuing in Malacca four years, Afa returned to China to visit his family and friends; and when he saw them wholly given to idolatry, his heart was moved to pity. He earnestly desired their conversion and their salvation; and with a view to effect this purpose, he prepared a little tract, in which he embodied a few of the clearest and most important portions of Scripture respecting idolatry, the need of repentance and faith in Christ, etc.; and having submitted the manuscript to Dr. Morrison, he engraved the blocks and printed two

hundred copies, intending to circulate them among his acquaintances. But unexpectedly the police men, having been informed of what he was doing, seized him and his books and blocks, and carried them all away to the public courts; the books and the blocks they destroyed, and Afa was shut up in prison. In that situation he began to review his past conduct and the course he was attempting to pursue, in order to promulgate the doctrines of Christ among his countrymen. Though he was conscious of having done right in preparing his little book, yet at the same time he was thoroughly convinced that it was on account of his sins that he was called to suffer persecution, and he viewed his imprisonment as a just chastisement inflicted by his heavenly Father, to whom he earnestly prayed for the pardon of his sins.

He had been only a few days in prison, when Dr. Morrison heard of it, and immediately interceded with influential native merchants that they would endeavor to arrange with the officers of government and procure his release. This, however, was not done, until, by the order of the magistrate, he had received thirty blows with a large bamboo. This instrument of punishment is five and a half feet long, about two inches broad, and one inch and a quarter thick; and so severely applied in the case of Afa, as to cause the blood to flow down from both of his legs. After they had thus beaten him, and received a considerable sum of money, about seventy dollars, they set him at liberty.

The effect of this imprisonment and beating, which took place in Canton, was to make him more humble and more devoted to the cause of Christ. Soon after he was released from prison, he went to visit his family in the country, where he spent forty days. He then returned to Malacca, continued there for a year, then came again to China to visit his family. He was especially interested in the spiritual welfare of his wife, and was exceedingly anxious for her conversion; he read to her the Scriptures; prayed with and for her; and at length, by his instrumentality, she was brought to believe in Jesus, and was baptised by her husband. "From that time," said Afa, "we have been of one heart and one mind in worshipping and serving the one only living and true God, the ruler and governor of the universe, and in endeavoring to turn those around us from the service of dumb idols."

He became anxious also for the conversion of his countrymen, and desired to make them acquainted with that gospel which he had found so precious to his own soul. To prepare himself in some measure to effect that object, he went again, with the consent of his wife, to Malacca, where he was received and cherished as a brother by that man of God who had brought him into the fold of Christ. He resolved now to apply himself with new assiduity to his work, and especially to the study of the Bible under the direction of Dr. Milne. But alas, before one year had passed away, he was bereaved of that endeared friend and brother. Dr. Milne died in 1822.

Having no one at Malacca on whom he could depend, Afa returned once more to his family, all the members of which he found in health; their number was increased by the birth of a son; the heart of the father was greatly rejoiced at this happy event, and "he bowed down and gave God thanks for his great favor." When the lad was about two years old he carried him to the house of Dr. Morrison, where in the ordinance of Christian baptism, he consecrated him to the Lord, with the hope that "he might grow up and become a virtuous man, thoroughly acquainted with the holy Scriptures, and able to preach the gospel to his countrymen." "Leang Tsin-uh, for that is the name of the lad, is now twelve years old; he reads the Scriptures both in his own and in the English language, and has made some proficiency in the study of Hebrew. The fathers' inter-



est in the boy has always been very great; and it is his earnest and daily prayer, and he intercedes with others that they would pray for him also, that the child may live and become a preacher of righteousness, and turn the hearts of many unto the Lord.

Still farther to qualify himself to preach the gospel, Afa continued his studies with Dr. Morrison for about two or three years, who then, having sufficient evidence of his qualifications for an evangelist, "laid hands on me and ordained me to go and publish to men every where the true gospel." From that to the present time, about ten years, he has continued steadfast in the faith, and labors of the gospel; and has employed his whole time in making and circulating Christian books, and in proclaiming the word in other ways as he has found opportunity. His aged father still lives, but loves not the truth. He has a little daughter, six years of age who has been given to the Lord in Baptism. His friend Le, who went with him to Malacca, and continued there till Dr. Milne's death, lives to this day without hope and without God in the world. Among his kindred and for a long time, none but his wife believed; but recently more than ten souls have professed their faith in Jesus; and there are others who inquire what they shall do to be saved. His labors, his faith, and his zeal increase as he goes forward with his work. During the last five months he has distributed in the city of Canton and adjacent villages more than 15,000 tracts, most of them containing large portions of Scripture. And now "like holy Paul, it is his heart's desire and prayer to God, that the seed may take root, spring up, and bring forth much fruit unto everlasting life."

#### LETTER FROM GUTZLAFF TO REV. DR. REED.

By the kindness of the Rev. Dr. Reed, we are enabled to present our readers with an extract of a letter from this devoted missionary, dated June, 1833. In regard to the perfect practicability of access to the Chinese nation, the representation is more full than we recollect to have seen.—*N. Y. Evangelist.*

"My present operations are directed to China proper, where a great and effectual door is opened by the Lord. The objects which I am now anxious to promote are the following:

1. The propagation of the gospel in the maritime provinces, Canton, Fokien, Chi Keang, Keang Nau, Shaantung, Peechele, and Leaulang. An expedition for a coasting missionary voyage will soon be sent out from America, and take a very wide range. Self-interest dictates the mercantile community here to promote commercial intercourse with all the large emporiums to as great an extent as possible. The last voyages have been profitable ones, and a new expedition is just now about to depart, in which I intend to leave this.

There is no power either to resist or to repel any commercial intruders: and the public spirit of the Chinese nation is so much in favor of a trade with the English, that all prohibitory imperial laws, couched in the most outrageous language, have proved inefficacious to prevent it. So for the worldly prospect of having access to the maritime provinces.

"Of the great desire shown by the people to know something of Christianity you have heard; and we humbly hope to be enabled to make the most vigorous efforts for supplying these many millions with the word of eternal life. I am perfectly serious when I tell you that I must have, and will prepare, if God spares my life, about one million of tracts and Bibles, for the missionary voyage. To facilitate navigation, we have made some charts upon the ground-word of Du Halde, and I shall write a directory to remove partly the diffi-

culties which the navigation of an unknown sea and shore presents.

"2. To travel on the noble river Yang teze Keang, through all the central parts and provinces of China to Tibet, and from thence to return by way of Persia or Bengal. This is by no means so difficult a thing as to look out for the sources of the Nile, &c. For this purpose I am now making inquiries, and will endeavor to engage some enterprising and intrepid man. As it is for the interest of the Bengal government, and as there are several young men who gladly would engage to gain immortal fame for having traveled through all central Asia; there is no serious difficulty, and we can easily manage it with the Chinese government. For the extension of the gospel, this would be one of the greatest things; and therefore I am anxious to promote it in all ways, and by all means. I am acquainted with the localities, and stand on tolerable terms with the mandarins; and I have recommended the matter to the Saviour, at the foot of the cross.

"3. To establish a permanent mission if possible at Hang Choo, the capital of Chekeang; or some other convenient spot, accessible by sea, and with a large inland communication. During our last voyage, I made proposals to the Chinese authorities, and no serious objections were made. At the present expedition, I intend to set about to make the necessary arrangements. For this endeavor, a mercantile house will give every assistance. It will be best to begin with a large medical establishment, and make the lame and sick and blind our body guard.

To lay the press under the most heavy contributions for the extension of Christ's kingdom, I am now getting a perfect font of Chinese types; and we intend to print both by way of wood blocks and metal types.

"In order to counteract the hitherto prevailing system of propagating the gospel, in so timid and cautious a way as to render a great many measures abortive, I have boldly published my literary name upon the cover of my periodical, and I am ready in the strength of the Almighty Saviour, to stand the consequences. At the same time, I hope to prevail upon Mr. Bridgman, the American missionary to issue thousands and thousands of tracts for this provincial city, Kwang See and the southern parts. God will give him wisdom to do this effectually.

"It is now about two years since I entered China. God's unspeakable mercy has followed me in all my steps. Then I was considered a mad-man, and now a blind enthusiast; but with all, the gospel is propagated, and we are gradually gaining ground. I have passed the general routine of disappointment, dangers, and severe sufferings, and have perhaps still to undergo much more; so that I am perfectly aware that I am nothing, and am therefore the more importunate in prayer.

"Hitherto I had no fellow laborer, and even the desired quota of books for distribution could not be furnished, unless I paid for them. This will, after all, be the best plan, and I have commenced it. From no society I have even received so much as countenance, but this is in the nature of the thing. The funds now required will be vast, and I will have to draw very largely upon my heavenly Treasurer. Pray that God may make his glorious gospel victorious. May my last breath be a prayer for the salvation of China. May the Lord bless your churches with a rich outpouring of the Holy Spirit. Oh that China may come in remembrance before him! for this is, after all, the largest point in the world.

"Leaving upon the Lord, that he may grant me strength and perseverance, I wish to labor earnestly that the points mentioned may be gained. In future I shall not entertain you with what I am going to do, but with

what the Lord has done. I have gotten the idea as a leading principle, that the Saviour is almighty, and that his eternal love has decreed the salvation of China in these latter days. This lively conviction bears me through all difficulties. And though there are no trifling obstacles in the way, the Lord grants grace to conquer them in prayer."

#### LETTER FROM REV. MR. GUTZLAFF, CHINA.

To the Secretary of the American Tract Society.

MY DEAR SIR—I was highly gratified with the Resolutions you had adopted in regard to this country. May the Most High bless your endeavors most abundantly.

As the Lord of hosts is opening doors, there will be millions of tracts wanted. Of all the missionary spheres, this is the largest. The Lord has hitherto, his work abundantly blessed, and his name be praised.

Mr. Bridgman will make you acquainted with the resolution taken in regard to bestowing the sum you had the kindness to vote for this mission. Without wishing to obtrude my opinion, it is necessary to remark that the wants of China require peculiar tracts—no translations. We therefore humbly expect that our generous friends will aid us to attack the Chinese as Chinese, upon their own ground, though I myself do not wish to prescribe rules to others.

With the help of an Almighty Saviour I hope to issue a great many various tracts, but I am loath to make translations of my own writings, otherwise I should have sent you one.

My efforts in the last expedition during the summer months have been eminently blessed, and I have scattered an immense number of tracts in Fuh-keen Province. It is owing to the importunity of the people (for they rush upon me as soon as they get sight of me, in order to obtain a tract,) that I can carry few tracts into the interior.

I hope your prayers will accompany me. The work is very great. Send warmhearted zealous missionaries from your coast, that they may carry the word of life to this ancient nation. We want some undaunted characters who can brave, in the strength of the Lord, all dangers.

May the Lord bless your endeavors to the glory of his holy name. I remain, Dear Sir,

Your humble servant.

CHARLES GUTZLAFF.

#### UNION OF MISSIONARIES.

The present seems to be a new epoch in the history of Christian Missions. Stations are multiplying; and the missionaries of different Societies are about, in some points, almost to touch one another; there is some danger, therefore, lest, instead of presenting to the heathen that one Society of which true Christians are composed, they should too much split into sections, and thereby introduce confusion and division. It is of importance, that, as the boundaries of the church of Christ are thus enlarged, and as intelligence advances, the Heathen should be made to see and feel that Christians are all one in *Jesus Christ*; and that whatever differences there may be on some smaller points, still that all the Missionaries are one—one in pity for the souls of Heathen—one in their desires to glorify their great Master—one in their views of the value of religion and the importance of eternity—one as to their conviction of the utter inability of man unless God grants His needful aid—one in their declaration of the fulness and freeness of the salvation of Christ—and one in aspirations of praise to him to whom alone all glory is due.

#### FROM BURMAH.

We are kindly furnished with the following extract of a letter recently received, from our brother C. BEN-

NETT, to his friend in this city. It will be perceived that the spirit of persecution in Burmah is not yet wholly extinct. It is dated Rangoon, Jan. 7, 1834.

"The cause in which I embarked several years since, is dearer to my heart than ever, but I have frequently to mourn that I make no greater progress in divine things, myself, and am so inadequate to the task of teaching others the way, to heaven. I sometimes try to get the spirit which moved the primitive saints, many of whom I conceive were situated somewhat as we are in this heathen land, but alas, though I see thousands daily around me, treading in the broad road to ruin, I do not feel at all times that earnest desire for their salvation I could wish. I hope too that I do at times feel a little, very little, as did one of old, "O that my head were waters, and mine eyes a fountain of tears," &c. O, I would say, if I knew my own feelings, I would see the Pagodas which crown the tops of yonder hills, and Shway-da-gong, the chief, which is worshipped towards, by millions in this heathen land; I would see their gilded turrets tarnish; I would see their ruins moulder, and the passing multitude look on with indifference, or detestation; while now, I am forced to see the deluded throng wind their way to these Pagodas and the images around, and often hear them called, "the gods of the land," and many times when I have stood around the great Pagoda and asked the people, where is your God, and heard their reply, pointing to the gilded Pagoda, "This is the most excellent god." Often has mine heart asked, "Can these dry bones live?" There is much here to try the faith and patience—much to cause every laborer to say, and feel it too. It is not the work of man to convert these heathens—nothing but Sovereign grace will accomplish a work so great. There has of late been another check given to us here, the Pastor Co-that-a was called by one of the Za-woons, and after being confined two days and two nights in the stocks, and made to pay 62 rupees, he was liberated. And an order is now over our heads, to apprehend the disciples if they come to our house. Of course no one dares to come."—*Christian Watchman*.

From the Cincinnati Journal.

#### INDIAN MISSION.

Independence, Missouri, August 12th, 1834.

MY DEAR BROTHER BULLARD,

"One object which I had in view in writing at this time, was to state a few facts, which may show that our labors among the Choctaws were not in vain.—But through the grace of God, they call for thanksgiving to his name. During our missionary period in the Choctaw nation, five different churches were organized, one at each of the following stations, viz: Elliot, Mayhew, Bithel, Goshen, and Emmans. Additions were made to them all upon examination.—The church at Mayhew became the most numerous. This was organized on the 8th day of May, 1821. The Rev. Samuel Worcester, D. D. and the Rev. Ar'd. Hoyt were present. There were only seven original members. But we were allowed to make additions to this number, every year afterwards.—The following statements will give you a view of these additions.

In 1822,	6	1825,	2	1828,	9	1831,	20
—23,	5	—26,	1	—29,	86	—32,	8
—24,	3	—27,	18	—30,	155	—34—34,	20

There were, original members,

7, of these 8 were Africans.

Received by letter, 42,

71 were whites.

On examination, 295

265 were Indians:

Of these, 183 were males, 161 were females.

I present this simple summary to show you what were the results of the labors of the missionary, through the blessing of God. The churches at Goshon and Emmons received quite a large number of members. I have not any documents with me, from which I could furnish you with an accurate statement. Besides these converts to the Lord, there were many in the Chickasaw nation, where our brothers labored for many years, being sustained for a time, by the synod of South Carolina and Georgia, and then by the American board. More than one hundred persons have been added to the Presbyterian church in the Chickasaw nation, where we have attended some of the most refreshing meetings we ever enjoyed. To these may be added the members of the church in the Cherokee nation. And we feel that the Lord has, from the bounds of these three tribes—the Cherokees, Choctaws, and Chickasaws, gathered more than *one thousand souls into his kingdom*. Now from this fact look back to the state of feeling that prevailed, and the predictions made—just before we heard of Catharine Brown's conversion. And has not the Lord reproved us for our unbelief.

I have given you but the sketch of some of my thoughts. You can more than fill them out. The history of missions with the Indians, from the first to the last, by Protestants, shows the readiness of God to bless with a bounteous hand, the faithful labors of his servants. We have just heard, by way of Harmony, that bother Lockwood, a missionary at Dwight, is dead. We are spared, and we have health.

Yours, B. C. BYINGTON."

**PREACHING AND PRAYING IN ENGLAND.**—We regret the loss of the Religious Assemblies Bill in the House of Lords—a measure supported by so many of the truest friends of religion in the Commons, and most reasonable in itself. In Scotland, a man may preach or pray in his own house to as many as he can collect; but in England, if belonging to the Church, he cannot even read its prayers in his own house to more than twenty persons; but if he turn Dissenter, he may license his house for preaching or praying, on payment of a shilling. The Bishop of Exeter opposed the bill, and what is more singular, the Lord Chancellor also, on the ground that it would undermine the church going habits of the peasantry! What a melancholy condition for a Church of Christ, situated amidst a vast population whom it cannot accommodate either with churches or ministers, thus to resist the services of all but consecrated men, even in the reading of the Liturgy, and to forbid all worship of God, unless upon consecrated ground.—*Scottish Guardian*.

**CONVERSION TO PROTESTANTISM.**—The Cork Herald states that the Rev. Mr. Nolan, who took such a leading part in the public controversial discussions in Ireland, and who was the intimate friend of Dr. Doyle, is reported to have resigned his parish in the diocese of Leighlin, and conformed to the doctrines of the Established Church. Mr. Nolan is a clergyman of high moral character, and the change wrought in his mind is the result of much reflection and deep reading. Transubstantiation is the ground work of objection to the tenets of the Church of Rome.

**A SUSPICIOUS SPIRIT.**—*Extract of a letter from a Clergyman, who is an accurate observer of the signs of the times.*—"Among the bad things in the Church, one of the worst is a suspicious spirit.—Brethren are becoming of each other, and ready to denounce all who do not exactly square with them. Now, from my soul, I think I detest this spirit. I cannot suspect a brother, until he has shown himself dishonest; and then I would silently withdraw from him and let him alone."—*Chr. Watch*.

#### DANGER FROM POPERY.

1. Popery, as appears from its present spirit, as well as from its creed, is unalterable. 2. Most Papists are bred in murderous hatred to Protestants.

3. On political questions, all Papists in this country vote on one side. 4. 150,000 Papists in 1833 emigrated to the United States, and their emigration is greatly increasing. 5. Popish priests and editors are infidels, and capable of any thing.—*ib*.

#### FROM OUR CORRESPONDENT.

SMYRNA, JUNE 14, 1834.

Dear Sir,—Since my last, no changes of importance have taken place in the general aspect of the Smyrna Mission. Our remaining schools never appeared more hopeful, and we trust the Spirit from on high may ere long be poured upon them. I am not aware if I have written since Miss Reynolds of our mission was married to Mr. Schauffer, the missionary of the Ladies' Jews' Society of Boston and vicinity. May she prove as useful a helper to their mission, as she has been for the last four years to that of the New Haven Ladies' Greek Association. Within a few weeks, Rev. Mr. Muller, of the [British] Church Missionary Society, has arrived in Smyrna as an assistant of Mr. Jetter. His labors are to be particularly directed to the Turks.

Notwithstanding the interruption of their Turkish schools here, you will see from the following extract of a letter from a friend of ours, an English gentleman who has spent the last winter in our family for the benefit of his health, and who is most zealously engaged in efforts for ameliorating the condition of the Mohammedans, that there is great encouragement to preparatory labors among them, as also among the Greeks.

"The schools at Constantinople are as yet confined to the military. The principal one, the school that is in the best state of organization, is at Dolma Bakteche. In it there are 700 pupils, all belonging to the Imperial Guards. The Seraskier has a school at Constantinople for the troops of the line, consisting of 1500 pupils. There are others, which I have not yet seen, for the sailors and artillery. I believe there is also a school for medicine, established when I was first at Constantinople. I have been so occupied, that I have not as yet paid it a second visit. In this latter school are taught languages and science. It is not a Lancasterian school, as the others before mentioned.

"These newly established schools are an experiment. A few months hence there is to be an examination, and should it prove that the Lancasterian method is adapted to the Turkish language and the Turks, it is intended to organize a system of Lancasterian schools embracing the whole empire. This I think is news that will gratify you. You see by this, that the Turks are determined to organize a system of education. It remains for them only to see how the Lancasterian method works, and whether it be adapted to the genius of the language and the people. This they have taken the most effectual means of ascertaining, namely, by making a trial. Nothing can exceed the enthusiasm of the Turks with regard to these schools. Akhmet Pasha, the Vizier commanding the Guards and prime favorite, and Namie Pasha, Major General, formerly Ambassador to Eng-



land, are continually to be seen at Dolma Baktehe superintending the school. The first day of the present year (a la Turque) the Sultan visited this school at 5 o'clock in the morning, without giving warning. He remained there several hours, questioning the young men and examining into their progress. I forgot to say he brought with him his two sons. This is not like secluding the heir to the throne in a Harem, to learn effeminacy and vice."—*Bost. Rec.*

*Smyrna, July 12, 1831.*

DEAR SIR.—My correspondence has been so much of late curtailed, that though I have been confined to my bed for nearly a fortnight that I must send you a few lines by the hand of another. From the contemplation of eternal scenes which my violent sickness naturally crowded upon me, my mind is beginning to revert to the situation of these lands, where God has bestowed his richest blessings, and man has committed his blackest crimes.

In Egypt, Arabia, and Syria, the last great Mohammedan Empire, as we trust, seems to be acquiring compactness and strength. More tolerant principles towards Christians, however, are most evidently inwrought into its system. The missionaries are taking advantages of these circumstances to push forward their holy operations. The pilgrimage to Jerusalem was uncommonly thronged, this year, with more than usual disorder and profanation of sacred things. Ibrahim Pasha conducted the procession to the Jordan in person.

Jerusalem must from year to year become a more important missionary station. The pilgrims would doubtless be better pleased, were the representative of the Russian Autocrat to preside in their annual celebrations. A report of such intentions I found circulated in Asia Minor by his emissaries, evidently with a view of enlisting the feelings of the Christian population in his favor. The same monarch aspires also, it is said, to sit upon the throne of Cyrus and Xerxes. This perhaps is the reason, why the English have their batteries floating in these seas. To all human appearance, only a spark is wanting to kindle on the most populous and the most civilized continents, such a destructive conflagration as the world has never seen.

Looking across to Greece, we find she is fast advancing in the way of "the kingdoms of the earth." Amidst much to regret in her institutions it is cheering to see, that the Scriptures and many of the books of the missionary presses, have been, on the authority of Government, introduced into the common schools.

This has been done on the recommendation of Dr. Korek, who is appointed superintendent of that department. Your readers will recollect this gentleman, as the early laboring and efficient conductor of schools in Syria.

The missionary Schools at Athens and Syra are spoken of in terms of transport by all who have lately visited them. Mr. Riggs has removed and formed a new station at Argos. Mrs. King with her children are spending the summer here, in rather feeble health.

At Constantinople there has been of late a growing opposition to missionary labors. The Scriptures have been excluded from all the Greek schools, but one. This unnatural state of things will not, we trust, long endure. Not only will the Lancasterian system of education spread among all classes of people in European and Asiatic Turkey, but the Greek church, at least, with all its abominations, will allow her youth the privilege of reading the Scriptures in their own vernacular tongue.

With us at Smyrna it is the day of small things, and for the moment, indeed, of almost entire inactivity. Shortly after the fire, some cases of the plague occurred, and we are now for several weeks keeping quarantine.—*Bost. Rec.*

### USES OF ELOQUENCE.

Almost every page of the Bible glows with images which would thrill and almost electrify us, were they not so common. The sacred writers abound in the various forms of painting. When Nathan I called to reprove the royal sinner, he does not rouse him in self-defence by a direct attack, he invents a parable.

"There was a poor man who had a certain ewe lamb which he had nourished, and which had grown up with his children; it ate of his own meat, drank of his own cup, lay in his bosom, and was to him as a daughter. But a rich neighbor who had abundance of flocks and herds, passing by them, took this single ewe lamb and killed it for his own table." When by this description the feelings of David were awakened the prophet says unto him—*thou art the man.*

Were similar methods pursued more in our day, instead of the abundant use of logic and metaphysics, which few who hear a popular discourse can fully comprehend—were the preacher to deal less in generals and more in particulars,—instead of talking about sin in the abstract, to specify individual sins, and trace them in strong colors, through all their odious consequences—were he to argue less from principles and more from facts,—to seek his proofs not in the schools, but in the study of human nature—to find his weapons not so much in his own head as in the hearts of his hearers, we should hear less said about sleeping congregations.

Massillon's congregation did not sleep. He believed that if all men have not cultivated understandings, all have affections. To these he directed his efforts. His hearers felt the hand of the preacher probing their hearts. They felt—and sometimes a whole audience were raised involuntarily from their seats.

Whitefield's hearers did not sleep. By his power of painting, in which consisted the chief magic of his eloquence, he carried men where he chose, with a touch more powerful than magic. He annihilated every thing but the scene he would present, and drawing aside the veil of eternity, now led his hearers to the opening gate of heaven, and now to the yawning pit of hell.

Witness its effects on Chesterfield. The sceptic was present when Whitefield presented the votary of sin under the figure of a blind beggar led by a little dog. The dog had broken his string. The blind cripple, with his staff between both hands, groped his way unconscious to the side of a precipice. As he felt along with his staff, it dropped down the descent too deep to send back an echo. He thought it on the ground, and bending forward took one careful step to recover it. But he trod on vacancy, poised for a moment, and as he fell headlong—Chesterfield sprang from his seat exclaiming, "By heavens he is gone!"

Let me not be understood to recommend *tinsel ornament* or *gandy coloring*. It is a most wretched substitute for thought. Nor yet any painting addressed merely to the imagination. This may do for the poet. But the orator, especially the Christian orator has a higher aim. He must paint to the heart. His images must speak to the soul. If they do this, his style will be different from the rainbow coloring of a vaporing fancy, as the steady sun, which enlightens, and guides, and warms, is different from the meteor, which leads only to bewilder, and dazzles only to blind.—*Winslow.*

## A MACEDONIAN CRY.

This is the caption of a communication which we have received, from the Secretary of a Female Temperance Society in this State, entreating that some of the able and earnest friends of Temperance, would 'come over and help' them, in their good work. The writer states that after waiting and waiting for their husbands and brothers to step forward, and try to reclaim the drunkard, and to restrain the moderate drinker, and discourage vending ardent spirits, the females of the place took up the matter. The evil they thought to be increasing—and as they could not excite the other sex to engage in the work, they met and formed a Female Temperance Society. About a dozen signed the Constitution and chose their officers. They did not stop here. They sent out persons to present the subject to others, and in ten days obtained one hundred and thirty-two pledges to entire abstinence from ardent spirits. Does some one, who wishes to go on drinking and selling ardent spirits, say, as he reads this, 'These women had better mind what the Apostle tells them, and keep at home'—'What have women to do with such affairs?'—We reply, they have much to do with this matter—more even than men have,—and we will tell a story to prove it, before we have done. By the way, how familiar some men are with certain parts of scripture—those parts, especially, that teach the duties which *other* people ought to perform.

But this is a digression. The Society still feel too weak to contend alone with their opponents. It is, indeed, fearful odds—a few females against three distilleries, two taverns, and three stores, two of which sell by the small glass to every drunkard and tippler who may call. They say, 'We want a David to fill his sling with stones from the Cold Water Brook, and come into this place, and cast them at the head of this mighty Goliath.'

We are almost afraid to give the statistics of Intemperance which our correspondent furnishes, lest those concerned should think the picture too ugly. O when will the time come that no one will be able to point to a deacon in the church, as he passes, and say, 'That good deacon thinks it for the glory of God, that he should sell rum!'

We hope the members of this Female Temperance Society will not be 'weary in well-doing.' With prudence, with activity, with patience, with meekness in instructing those that oppose themselves, they cannot but succeed in their work. The cause will no more fail, than revivals will fail, or than the foundations of the church will be destroyed.

We promised to tell a story, showing that women have something to do with the drinking and vending of ardent spirits. One of the speakers who addressed the young men at their meeting in the Free Church, last week, said that he had been a Temperance agent. In one of his excursions, in a part of the State where he was an entire stranger, he called on a family. The husband was not at home. He saw a woman and several children, and began to talk with her on the subject of Temperance. He described the advantages of entire abstinence, and the evils of Intemperance. At first the woman seemed inclined to be silent—but at length gaining more courage, she said, with streaming eyes, 'You can tell me nothing new, Sir, on the subject of Intemperance. It has been my

lot for many years, to be the wife of a man who uses ardent spirits to excess. He gets drunk, and abuses me, and abuses his children. Twice within ten days I have been obliged to flee from the house at the dead of night, and go three-fourths of a mile to the nearest neighbors, to avoid his brutal violence. He often threatens to kill me. Awhile ago, I was severely sick with fever. He came into my room but once, during my sickness, and then he only looked on me and said, 'You have been trying to die these ten years, and I hope you will make out this time.' Poor woman, we do not wonder that she would have been glad to escape the society of such a wretch, even through the dark passage of death. And had she indeed, nothing to do with the subject of drinking and vending ardent spirit? And must women be beaten and threatened with death, and turned out of doors at midnight,—and when they venture to remonstrate, and try to rouse sleeping humanity, not to avenge, put to prevent their wrongs, be repulsed with the unfeeling remark, than woman had better obey the Apostle's precept, to 'be keepers at home!' What! make their home a place where mercy would not confine the veriest villain that walks the earth, and then tell them they had better keep quiet there? And worst of all, gloss over the deed with a quotation from the Bible.—*Conn. Observer.*

## A PROCLAMATION

BY

SAMUEL A. FOOT,

GOVERNOR OF CONNECTICUT.

No people are under greater obligation to acknowledge the Invisibile Hand, which directs the affairs of men, than the people of this State. The Pilgrims and their descendants have, for centuries, set apart days for public Thanksgiving and united Praise to the Parent of all mercies. Our laws have recognized this uniform practice; and the Christian community has approved it.

I do, therefore, recommend, that **THURSDAY, the 27th day of November next**, be observed, throughout this State, as a day of public THANKSGIVING, PRAYER and PRAISE to Almighty God. And I do cordially invite the citizens of this State, with their several ministers, pastors, and teachers, to assemble, on that day, at their usual places of religious worship, and under a solemn sense of their dependence and obligation, devoutly present their united Thanksgiving to Him, for his countless mercies and unmerited favors; that he has given us "peace in our borders, and health in our habitations," and a competent supply of the precious fruits of the earth for the sustenance of man and beast; and above all for the revelation of His Will, and the example of His Son, JESUS CHRIST, our Saviour and Judge, and for the hopes of a blessed eternity through His merits and mediation, His death, passion and resurrection, on condition of repentance, faith and holy obedience.

At the same time, to supplicate His divine protection and guidance on all who are elected to administer the governments under our free and happy national and state constitutions; that He would give to all public officers the true spirit of their stations; and shew them their dependence on God, and their accountability to Him, as well as to their fellow citizens for the faithful manner in which the discharge the important and delicate trust confided in them: that He would graciously preside in all our public councils, preserve harmony in their deliberations; save us from delusion and from the evils of misguided councils; from violence, usurpation, and abuse of power; from unruly passions and the do-



minion of sin; and make us a holy and a happy people.

That He would prosper all the lawful and diversified labor of our hands; smile on our schools, academies, colleges, and every institution for promoting true piety, morality benevolence and charity, and on every exertion to meliorate and improve the condition of man; that he would deeply impress on our minds the important truth, that there is an indissoluble connexion between virtue and happiness, and between vice and misery; that no people can expect the blessings of Heaven, who disregard the eternal rules of right and justice; and that a free government can be sustained only upon the principles of the Christian religion.

And let us implore the God of our Fathers to preserve our civil and religious privileges, and blessings of liberty and union, to us and to our children, to the latest generations, and extend equal blessings to the whole family of mankind.

Given under my hand, at Cheshire, the fourth day of October, in the year of our Lord one thousand eight hundred and thirty-four, and the fifty-ninth year of the Independence of the United States of America. SAMUEL A. FOOT.

By the Governor.

THOMAS DAY, Secretary.

#### REV. MR. REED AT A CAMP MEETING.

Rev. Mr. Reed, one of the English commissioners, was present, a few weeks since, at a camp-meeting, then in progress, held at Northern Neck, in Northumberland county, Penn. The meeting was appointed and conducted by brethren of the baptist church. A writer in the Religious Herald gives the following account of Mr. Reed's preaching on the occasion:—

Rev. Mr. Reed, a congregational minister from London, arrived on the ground on the 5th day of the meeting, and was invited to preach on the next day at 11 o'clock. The brethren were not without fears that his visit might be calculated to check the state of feeling that existed. Accustomed to the forms and etiquette of a large city, and unacquainted with the manners and feeling of a congregation like ours, it was feared that he would not enter into the spirit and design of the meeting. After considerable persuasion, he consented to preach, and he had not proceeded far before every fear on the part of the brethren subsided. His text was in Acts iii, 19—"When the times of refreshing shall come from the presence of the Lord;" and had he been present during the whole of the meeting, he could not have delivered a more appropriate discourse. (His sermon was chaste, evangelical, pathetic and powerful.) Gradually growing in interest and pathos, its conclusion produced the most powerful effect I have ever witnessed of the kind. For about ten minutes the services were entirely suspended, and nothing but weeping was heard from ministers and congregation. To the church it was indeed a "time of refreshing from the presence of the Lord;" to the unconverted, a time of solemn thought. On the next day, after a solemn and affecting interview with a few brethren in one of the tents our venerable brother left us, carrying with him the christian affection and the prayers of all the brethren.

#### LAST HOURS OF REV. DR. BEDELL.—OF PHILADELPHIA.

The following scenes took place a few hours before his death:

He then sunk into a state of rest and apparent slumber, but in a short time roused again, and, as if conscious that the time of his departure was at hand, and that he had already entered "the dark valley of the shadow of death," rallied his remaining powers for a last effort in the cause of the blessed Saviour, and for the promotion of his glory upon earth. Lifting his finger with great solemnity, (as he often did in the pulpit when about to utter any thing emphatically important, he said, with a feeble and quivering but yet distinct and articulate enunciation, "HEAR ME! I acknowledge myself to have been a most unprofitable servant; unprofitable, not hypocritical. I find myself to have been full of sin, ignorance, weakness, unfaithfulness and guilt. But JESUS IS MY HOPE—washed in his blood, justified by his righteousness, sanctified by his grace, I have peace with God. Jesus is very precious to my soul;—my all in all:—and I expect to be saved by free grace, through his atoning blood. This is my testimony;" with emphasis, "THIS IS MY TESTIMONY!"

Not long after this precious and remarkable testimony of our dying brother (so full of consolation to his surviving friends; so gratifying and encouraging to the children of God,) had been given, so anxious was his nearest friend, that while he had the power of speech, he should be encouraged to employ it for the honor of his Lord, that he said to him, "My dear friend and brother, now that you are upon the border of eternity, do you in this trying hour still feel the supports and consolations of that faith and hope which you have preached to others?" He answered, "Yes I do; they are very precious to me." I asked, "Have you any message to leave for your brethren in the ministry?" He replied, "Yes, it is this: 'Be faithful, unmoveable, always abounding in the work of the Lord!'" This answer was given deliberately but he spoke with great difficulty, and we were unwilling to subject his already exhausted powers to the painful effort of answering any more questions.

Episcopal Recorder.

ANECDOTE.—The following anecdote was related by the Hon. Samuel M. Pond, of Bucksport, at the State Temperance Convention in Augusta.

Two sons of an intemperate father, (residing, if we remember right, in Penobscot county) who were addicted to *temperate drinking*, attended a temperance meeting, and were there induced to sign the pledge of *total abstinence*. After their return home the same evening, their father entered, with a jug of "Holland's best." "Come boys," said he, "get some hot water and some sugar, and we will have some good gin-toddy." "No father," one of them replied, "we have just signed the pledge—we can drink no more ardent spirit." The old man was confounded. After a few moments of deep thought, he deliberately took the jug placed it on the shelf over the fire place, and turning to his boys, said, "I will not taste a drop till you do." The jug still remains on trial.—Temp. Adv.

Till lately we could say with confidence that no instance had come to our knowledge, in which *juvenile* members of the temperance society had violated their pledge. We have lately heard of two; but they were children of a rum-seller.—*Id.*

Providence is God in motion. Providence is God teaching by facts. Providence is God, fulfilling, explaining, enforcing his own word. Providence is God rendering natural events subservient to spiritual purposes.

## Miscellaneous.

### A CHANCE INDEED.

A gentleman, who had been absent from this country for several years, in the Pacific Ocean, returned to his native land a few months since, and left the vessel, in which he was a passenger at Tarpaun Cove, a small harbor on the western side of the Vineyard Sound. He stopped at a public house, until an opportunity offered of getting a conveyance to New-Bedford; and although he was a man who had been through life *strictly temperate* in his habits, yet he had not adopted the principle of *entire abstinence*, and was ignorant of the progress of the temperance reform in his native country. The afternoon being somewhat damp and chilly, when he reached the inn, he asked the landlord for a glass of brandy and water.

"I am sorry," said the landlord, "that I cannot oblige you? but I have no brandy in my house."

"Well, a little gin will answer as well."

"But I have no *ardent spirit* of any kind in my house."

"No ardent spirits!" exclaimed the traveler with amazement. "A tavern without ardent spirits! I should as soon expect to see a ship without a rudder."

"This sir is a *Temperance House*."

"A *Temperance House*! What's that? I have been absent for several years. I am sure there were no *Temperance Houses* when I left the country."

"No, sir, they have only been introduced within a short time; but the friends of temperance, aware of the injurious effects which the traffic in, and the free use of ardent spirits, creates in the moral and physical condition of man, have formed societies, where the members are pledged to total abstinence from spirituous liquors. These societies are rapidly increasing, and you will now hardly find an individual, who has any respect for himself, or regard to the interests of his fellow creatures, who is not an advocate for the principles of total abstinence; and thus *Temperance Stores* and *Temperance Taverns*, to accommodate temperate men, are springing up in all parts of the country."

"I was not aware of this before," said the traveler. "I consider it joyful news; and from the bottom of my heart, I honor those individuals who have been instrumental in effecting such a change in public sentiment. I congratulate my country on the progress of the temperance reform."

He arrived at New-Bedford, and stopped at a well-furnished and orderly hotel, to take passage in a stage for Boston. He saw no brandy-bottles nor toddy-sticks in the bar-room, nor were his olfactory nerves operated upon by the vile effluvia of spirituous liquors. While he was ruminating on the moral change which had taken place within a few short years, he saw a poor miserable looking wretch, with a crowless hat, a ragged coat, and an unsteady step, advance to the bar, and with a faltering voice ask for a glass of *whiskey punch*.

"You will have to apply elsewhere," said the bar-keeper. "We do not deal in *poison*. This is a *Temperance House*."

"A *Temperance House*!" muttered the poverty stricken votary of Alcohol, as he bent his step towards the door. "Another *Temperance house*? Then it will not do for me. These *Temperance Taverns* are a great and, I regret to say it, an *increasing* evil. It will not be long before it will be impossible for a poor fellow like myself, and who is a stickler for 'liberal principles,' to procure a drop of *good liquor* for love or money."

The traveler left New-Bedford for Boston. On the way, when the stage-coach stopped at a certain house to change horses, a young buck, who rode outside, asked the driver to take a glass of *something to drink*.

"I am a member of a *Temperance Society*," said the driver. "I have signed the pledge of total abstinence."

"Well I will take something myself, then," said the young man.

"There are two words to that bargain, my good fellow," said the landlord. "This is a *Temperance House*."

Our traveler arrived safe in Boston, and put up at KILBURN'S COFFEE HOUSE.--*Family Temperance Almanac.*

### CLERGY IN CONNECTICUT.

At a recent convention in Fairfield Co. Ct., a number of clergymen signed a pledge to hold a temperance meeting every month for twenty months, until every town in the county is visited and a meeting held in each. The consecrated chancel of the Episcopal church at Stratford, was thrown open by the truly Catholic minded Rector, Rev. Mr. Shepard, and the proceedings of the meeting afforded the most cheering evidence of the triumphant advance of the temperance cause.

Hon. R. M. Sherman remarked, that moderate drinking is an immorality for the same reason that stealing is immoral, because it does injustice. The moderate drinker is unjust to his wife, his children, his relatives, his neighbors, he is unjust to himself. Public Opinion will put an end to moderate drinking, and to traffic, as it has put an end to many other immoral practices that once prevailed.

Rev. Mr. Davis thought that all should sign the pledge because, *to use ardent spirit is unnecessary. 2d. Expensive. 3d. Dangerous. 4th. Increases taxes.* Every drunkard who walks your streets has a mortgage on your estate, and you can escape in no other way than by joining the temperance society, which promises to put an end to this iniquitous system of taxing all to support the vices of a few.

Mr. Hall noticed a few objections. 1st. *Temperance is a sectarian thing.* If any denomination are made worse by it let them keep aloof. 2d. *Church and State.* Nothing is so opposed to Christianity as grog-shops. 3d. *It is political.* Those who advance this objection, think the best way to secure political privileges, is to keep well soaked with rum. Dr. Hewitt said, "we are constantly breaking the seals of the great scroll, and, as we unroll it, the enemies run up to read."

He wished to bring forward one more principle, namely, the total exclusion of both drinking and vending from the church. He would ask the churches how they could know they were doing their duty, if they let this subject alone? Establish the new principle, and people will read their bibles more than they have done in the last ten years, in order to see whether you are right or wrong. Mr. Boardman spoke of the awful responsibility every man incurs who refuses to sign the pledge.

2d. They ought to sign it in order to become freemen.

Many will not sign because they cannot obtain workmen without giving them rum. These are slaves to drunkards: an abominable slavery! They must crawl, and craven, and beg, and say, "do Mr. Drunkard come and help me get in my hay and grain, and I will give you rum." The rum-seller is equally a slave, often doing that which his conscience disapproves, because he is afraid the drunkards will leave him, and he shall lose their money if he stops selling to them.

(From a letter of the late John Newton.)

### ADDRESSED TO MOTHERS.

I think a prudent and godly woman, in the capacity of a wife and a mother, is a greater character than any hero or philosopher of ancient or modern times. The first impressions which children receive in the

nursery, while under the mother's immediate care, are seldom so obliterated, but that, sooner or later, their influence conduces to form the future life; and though the child that is trained up in the way he should go, may depart from it for a season, there is reason to hope he will be found in it when he is old. The principles instilled into the mind in infancy may seem dormant for a while, but the prayers with which the mother watered what she printed there, are, as some old writers say, "upon the Lord's file." Times of trouble recall those principles of the mind, and the child so instructed has something at hand to recur to. Thus it was with me. I was the only son of my mother; she taught me, she prayed for me, and over me. Had she lived to see the misery and wickedness into which I plunged myself afterwards, I think it would have broken her heart. But in the Lord's time her prayers were answered; distress led me to recollect her early care, and thus I was led to look the right way for help. But a religious education implies much more than teaching the catechism and a few hymns. Happy and honored is the woman that is qualified to instruct her children, and does it heartily in the spirit of faith and prayer.

We often speak of the birth of a child as a matter of course of no great moment but to the parents and relations; but indeed the birth of a child, whether in a palace or a workhouse, is an event of more real importance than the temporal concerns of a whole kingdom. When a child is born, on immortal is born? In that hour a new being enters upon a state of existence which will never end: and it is a being whose capacity for happiness or misery is proportioned to its duration. To have the charge of such beings, to form their minds in their tender years, to bring them up in the nurture and admonition of the Lord, and at last present them to him enabled to say, "Here am I and the children thou hast given me!" Oh, what a high trust! Oh, what a blessing!

Have you read, or have I formally mentioned to you, what a good woman, in the last century, said upon her dying bed? It was to this purpose: "I have been the mother of sixteen children; I nursed them all myself; and I know that now they are all either with Christ or in Christ; and I believe I never gave one of them the breast without putting up a prayer in my heart, that I might not nurse a child for the devil!"

#### DR. SKINNER.

The Salem "Landmark," in giving an account of the late Anniversary exercises at the Theological Seminary at Andover, Mass., pays the following tribute to Professor Skinner, which will be pleasing to his friends.

"The performances on Wednesday by the Senior class, as well as those before the Porter Rhetorical Society on Monday evening, were generally of an interesting character. And in regard to one thing, we observed a decided improvement. The delivery of the students since Dr. Skinner's appointment to the professorship of Sacred Rhetoric, has become more natural, more graceful, and more impressive. The time has been when the Andover students were notorious for the stiff and studied formality of their movements, and for the dull monotony of their elocution. So constrained and labored were their gestures, that one would fancy they were clad in coats of mail, and that every effort to move a limb occasioned the most excruciating agony. Great credit is

due to Dr. Skinner for his successful labors in this important department."

#### A CHRISTIAN MAN OF BUSINESS.

*Nathaniel Ripley Cobb, Esq.* was an eminent merchant of Boston, of the Baptist denomination, who entered solemnly into fellowship, or partnership, with Jesus Christ, and transacted business for their joint interest. He lately deceased, and then the secret of his active benevolence was fully disclosed. In the year 1821 he made and signed the following covenant with God:

"By the grace of God I will never be worth more than \$50,000.

"By the grace of God I will give one fourth of the nett profits of my business to charitable and religious uses.

"If I am ever worth \$20,000 I will give one half of my nett profits; and if I am ever worth \$30,000, I will give three-fourths, and the whole after 50,000. So help me God, or give to a more faithful steward and set me aside.

N. R. COBB.

Nov. 1821."

The Western Methodist remarks

"That he was not long in reaching his highest mark of 50,000 dollars—for God generally prospers those who wish for wealth with a single eye to promote the immortal interests of mankind.—Mr. Cobb was so scrupulous that when by any sudden turn in commerce his fortune received an accession, he would not rest a moment until the surplus had been paid over. At one time he suddenly found himself richer than his mark, and he immediately endowed a professorship in the Newton Theological Seminary with 7,500. On his death bed he could say that his savings on this plan had been a sum total to the cause of God of more than 40,000 dollars.

#### DEATH AND SLEEP—A GERMAN PARABLE.

Fraternally the angel of sleep and the angel of death wandered over the earth. It was evening. They reclined on a hill not far from the habitation of man. A melancholy stillness reigned, and the evening clock in the distant village was not heard.

Silently, according to their custom, sat the two benevolent genii of humanity, in a sad embrace, and already night drew near.

The angel of sleep arose from his mossy couch, and scattered with a gentle hand the invisible seed of slumber. The evening wafted it to the silent dwelling of the wearied husbandman. Now sweet sleep embraced the inhabitants of the rural cottage, from the gray haired man who leans upon his staff to the infant in the cradle. The sick forgot their pain, the melancholy their sorrow, the poor their wants. Every eye was closed.

After his labor was accomplished, the benevolent angel of sleep again lay down with his serious brother. When the dawn appears, said he in a tone of cheerful innocence, then man will praise me as his friend and benefactor! O, it is sweet to do good unseen and in secret! How happy are we, the invisible messengers of the good spirit! How lovely our noiseless occupation!

Thus spake the friendly angel of sleep.

The angel of death regarded him with silent grief, and a tear, such as mortals weep, stood in his large dark eye. Alas! said he, that I cannot, like you rejoice in the gratitude of man. The earth calls me her enemy and the disturber of her joy!

O my brother, replied the angel of sleep, will not



the good, on awaking, discover in you their friend and benefactor, and gratefully bless you? Are we not brethren, and the messengers of one father?

Thus he spake. Then the eye of the angel of death brightened, and tenderly the genii embraced each other.

We have received, says the Protestant Vindicator, two letters containing the following illustrations of Popery, from gentlemen recently from Europe.

#### POPISH MIRACLES.

"Belgium, where Popery still prevails, in the whole aspect of that beautiful country, bears the most evident marks of 'the BEAST;' universal ignorance, and degradation. Every thing is withered with the Popish mildew. There is a place near Brussels, where impostures are carried on by wholesale. The deluded people of the country are made to believe, that a certain number of masses, well paid for, will cure their sick, lame, and even blind cattle; and if the cheat fails, it is because the silly applicant does not pay for the required number of masses. This is a source of great revenue to the priestly impostors. The business is arranged so that the labor for the priest may be lessened and his pay augmented.

An annual Fair for this purpose is held in the open space before the church, to which an immense number of lame, blind, spavined, ring-boned, and broken winded horses and other cattle, are brought to be cured, from a distance of thirty and forty miles; and the result is, that all the spare shillings which the Priest does not get, the tavern keepers obtain: and the wretched victim's of the Priest's tricks return as they came, except pennyless, with the miserable consolation, that a few more guilders, had they possessed those objects of Roman desire, would have effected the cure.

There is such a striking contrast between the effects of Popish Priestcraft in Belgium, and Protestantism in Holland; that there is no necessity to inquire whether you are in a Papal or Reformed district.

J. B.

*From the Protestant Vindicator.*

#### ROMISH SUPERSTITIONS.

Having lately visited Europe, I thought it might be of benefit to relate what I saw of the superstitious practices of Popery at Antwerp in Belgium. The inhabitants are nearly all Papists of the very lowest kind of superstition. Their adoration is altogether paid to the images of departed saints, the Virgin Mary, and the cross. Paintings, Music, Military Banners, and pompous decorations of every kind comprize the great attractions of their ceremonies. In their temples are representations of Purgatory, with souls tormented in the flames. There is a carved display of the Virgin Mary, hovering over the souls in the flames of Purgatory. She holds an infant in her arms, and suspends a golden cross attached to the rosary or string of beads, offering the wretched deliverance if they will grasp it, and bringing release to them who have paid the Priest for their prayers and masses.

There is also a rotunda called the sepulchre of Joseph, in which lays a wooden image of Jesus, on a couch; it is dressed in grave clothes richly decorated; which visitors are permitted to touch with their fingers put in through a window, and then they kiss the finger which has touched the couch. Images of every species also are found in the market places, squares, and corner of the streets, which images on festivals and other appointed days are lighted up with lamps, as they say, to prevent straggling devils and fiends from patrolling the streets. All the houses which have a saint painted or carved on the outside, pay an enormous rent, because

as the Papists say, "those houses are devil-proof." Every family is supplied with images and crucifixes. Many carry about with them a "soul-guard," which is nothing but a few latin words written on a bit of paper obtained of the priest, for which a price is paid according as the priest judges the person can pay. The priest tells the people and they fully believe it, that the paper soul-guard will frighten away all devils, and will secure victory in case of an affray. The Papists of Antwerp, are so completely stupid, that they believe their Priests have absolute control over all the infernal spirits, so that they can drive away enchantments, witches, and spells, and deliver haunted houses, and people possessed by the devil, cure fits, and restores the lame, &c.

When the Priests are called upon at night to visit the sick or dying, that they may hear their confession and give them absolution and the extreme unction, they traverse the streets in procession with lighted candles; a bell is rung before them, and every person at the sound of the bell runs to the door of his house with a light and falls upon his knees before the crucifix and host. This is a constant custom in all the places which are ruled by Roman Priests.

Near Antwerp is a place where the Papists say, that the Virgin Mary once took up her abode. She descended from heaven as they declare, and dwelt in a tree; in consequence of which, the Papists have inclosed the place. All who are halt, or lame, or deaf, or dumb, or blind, go to that place; for the Priests proclaim, that all those who then worship that image of the Queen of Heaven fixed up there, bringing with them sufficient presents to please the Virgin, shall have every infirmity healed, and every penitent's sin shall be forgiven. But it very often happens notwithstanding all this jugglery, that some persons are not bettered; then the crafty Priests assert, that the pilgrim or applicant was not sincere or generous.

All persons know that many persons, especially at the great festivals are employed on purpose to pretend themselves afflicted, especially lame persons and others with clutches, &c. These are always sure to go away leaping and rejoicing, and boasting of the great and sudden miracles of the mother of God.

While I was in Belgium, a large military Magazine blew up, very few of the stones were scattered over the town. In consequence, the Priests employed one of the soldiers to declare, that he saw the Virgin Mary come down from heaven and held a large apron in which she caught the stones, so that none of them fell upon Ostend to injure it.

Although as they tell us in Belgium; the Priests can work miracles, deliver from torment, and raise the dead; yet they will neither instruct the ignorant, nor relieve the poor; while they who live in sin and infirmity they will absolve from their sins, and grant them permission to pursue their wickedness, provided that they will give them the portion which they demand of their spoils of iniquity. Thus among the most debased and sensual of all the unclean transgressors of the seventh commandment, the Virgin Mary and the cross, are regularly worshipped as a satisfaction for every sinful action.

But besides paying the priests for their unholy gratifications, that class of people must submit to their penance on holidays and fasts. The great day of preference is on good Friday, when they carry the image of the mother of God around Mary's cross. Then they walk barefoot, half naked, shouting, praying, fasting, &c., in the morning—but in the evening there is no kind of wickedness in which they do not engage.

The above circumstances are all facts, as seen or heard by

B. W.

DR. BEECHER'S VISIT.—The Rev. Dr. Beecher, President of the Lane Seminary at Cincinnati, arrived in this city last week, to present the claims of that

From the Cincinnati Journal.

### DIALOGUE.

Wednesday Evening, 7 o'clock.—Church Bell.—  
'Toll! toll! toll!'

*Professor.* 'There's the church bell. I ought to go to church.'

*Devil.* 'You are very tired; you have been very busy to-day.'

*Professor.* 'Yes, I have labored hard to-day—I have gone through a world of business.'

*Conscience.* 'You are fatigued; but it is from your ardor in the service of the world. You have been very busy; but it has been in pursuit of the things of the present life. Have you not an hour for the service of God? Can you not labor a short time for the good of your soul?'

*Church Bell.* 'Toll! toll! toll!'

*Professor.* 'I ought to go; it is certainly my duty.'

*Devil.* 'You are not well—you feel quite unwell.'

*Professor.* 'Hem! hem! It is true, I am not altogether well—debility—dizziness—palpitation.'

*Conscience.* 'Is your debility such as would stop you in any favorite worldly pursuit? Would you plead unwell, if you were engaged to supper with an agreeable party of friends?'

*Church Bell.* 'Toll! toll! toll!'

*Professor.* 'I could go on favorite worldly business.'

*Devil.* 'The weather is unpromising—it threatens rain.'

*Professor.* 'I see it is somewhat hazy—there may be danger of getting wet.'

*Conscience.* 'There is no appearance of rain that would stop you in the service of the world—will you allow it to stop you in the service of God?'

*Church Bell.* 'Toll! toll! toll!'

*Professor.* 'It is duty to go—I know it is duty.'

*Devil.* 'There will not be many there—a very small meeting, no doubt.'

*Professor.* 'Yes, the meeting will be small; too small to be interesting—few there, I expect, very few.'

*Conscience.* 'Is this thy kindness to thy friend? There may few attend; but the Saviour will be there, and those who care most about his company will be there. The Lord Jesus Christ never fails to be present where two or three are assembled in his name.'

*Church Bell.* 'Toll! toll! toll!'

*Professor.* 'I will go.'—Goes.

### GROG SHOP CORRESPONDENCE.

To the Editors of the Temperance Recorder Sirs  
Your cuts which you seem to think so highly of, and are calculated to make such deep and lively impressions on the mind, are so far from doing good, that the Temperance cause is injured by every one that appears in public, they are laid aside or thrown down with disgust and never read, and the topic of conversation instead of being temperance, is the impropriety of such looking objects, the intemperate are disgusted, and the temperate are ashamed that they belong to such a society, and are obliged to join the multitude, in speaking against such indecent things, we are at a stand, we love the cause of temperance, but if we try to speak in its favor, these ridiculous pictures are presented to the

institution to the patronage of our citizens: On Sunday evening he preached in Murray street church; and in the course of his remarks stated that, during his tour, the funds necessary for the erection of a new college edifice, and for the endowment of a professorship of rhetoric, had been secured. For the latter object an individual in Boston had subscribed \$7,500, one half the sum needed, provided the other half should be secured in four weeks. A few individuals in Worcester, after a brief conversation on the subject, subscribed \$4,000, and the balance, \$3,500, was raised in Hartford. The only object remaining, was \$10,000, for the increase of the library; for this he looked chiefly to the citizens of New York, and on Thursday noon, we understand, the subscription had gone beyond \$5,000.—*N. Y. Obs.*

### REPENTANCE.

A certain farmer, reared with his own hands, a row of noble fruit trees. To his great joy they produced their first fruit, and he was anxious to know what kind it was.

And the son of his neighbor, a bad boy, came into the garden, and enticed the young son of the farmer, and they went and robbed all the trees of their fruit before it was fully ripe.

When the owner of the garden came and saw the bare trees, he was very much grieved, and cried: Alas! why has this been done? Some wicked boys have destroyed my joy!

This language touched the heart of the farmer's son, and he went to his companion and said: Ah, my father is grieved at the deed we have committed. I have no longer any peace in my mind. My father will love me no more, but chastise me in his anger as I deserve.

But the other answered, You fool, your father knows nothing about it, and will never hear of it.—You must carefully conceal it from him, and be on your guard.

And when Gathold, for this was the name of the boy, came home and saw the smiling countenance of his father, he could not return his smile. For he thought, how can I appear cheerful in the presence of him whom I have grieved? I cannot look at myself. It seems as if there were a dark shade in my heart.

Now the father approached his children, and handed every one some of the fruit of Autumn, Gathold as well as the others. And the children jumped about delighted, and ate, but Gathold concealed his face and wept bitterly.

Then the father began, saying, My son, why do you weep?

And Gathold answered, Oh! I am not worthy to be called your son. I can no longer bear to appear to you otherwise than what I am, and know myself to be. Dear father, manifest no more kindness to me in future, but chastise me, that I may dare to approach you again, and cease to be my own tormentor. Let me severely atone for my offence, for behold, I have robbed the young trees!

Then the father extended his hand, pressed him to his heart, and said: I forgive you, my child! God grant that this may be the last, as well as the first time, that you will have any action to conceal. Then I will not be sorry for the trees.

mind and the mouth is shut, there are many that talk of withdrawing from the society, especially the females, and as you request their influence, for their sake, we beg not to see any more such ridiculous pictures, peoples minds are more easily or thoroughly wrought upon by plain reasoning. We subscribe ourselves a number of the friends of temperance.

—Temp. Int.

For the encouragement of our friends in Philadelphia we insert the following.

Philadelphia Sept 1st 1834

Mr. Editor I take this opportunity to let you know that if you Dont Stop Forcing that infernal lying paper under the name of temperance recorder into peoples houses you will have something to record that you will not like much, now I tell you what that paper is corrupting the morals of the country for you have a parcel of lies into it that would make any civilized man blush to tell, and another thing you have been putting that paper under my Door without any orders and next thing you will want me to pay for it but I have not got any money to spare to give to such heartless beggars as you are I have to work for a living but you and a parcel of those d—d preachers is trying to get all I earn but if they Dont Stop I will Burn Down some of their houses for them, Moreover I was Informed by a friend of mine from your city that he saw you and another of your pretended temperance men Both going along the Street Drunk and now you had not best make so free with that temperance recorder or there will be a more fight there before long for it is all made up that if you dont Stop forcing them into peoples houses they will tare yours Down

I. A. M. TEMPERANCE.

—Temp. Int.

#### A NEW WAY TO STOP SELLING RUM.

A certain trader in Vermont, having become convinced of the impropriety of selling rum was desirous of stopping, but did not know how to begin without offending some of his customers. There were some he could refuse. There were others that he thought he could not; at any rate, "he didn't love to." After studying upon the matter some time, he hit upon the following expedient. As he had sold in all quantities, to be drank in his store, and to be carried away, he thought he would stop the tipping part of the business first. So he put his spirit all down cellar, and when a man called for something to drink, whom he did not love to refuse, he would say: "Yes go with me." He then went down a narrow, crooked pair of stairs, through a trap door in the cellar, the man following him, poking along carefully, so as not to break his neck, and when they had got down, it was sure to be so dark that they could not see. He would then say to his customer, "really it is dark here, stop and I will get a light." He would then go up after a candle, and be sure to be gone as long as was any way decent, and when he returned there would be no tumbler down cellar. Then he must run and get a tumbler, by no means in a hurry, and by the time he had got down with his tumbler, the cask was not tapped, and perhaps in his hurry the candle had gone out. He would then run and get a gimblet to tap the aforesaid cask, and draw his rum. Then there was sure to be no water, and he would run to get the water, and the candle would go out in his great haste, and by the time he got back with the water and light, from the beginning to the end of the whole operation, it would be the best part of half an hour. By this time his customer had got ready to swallow the dram, and put the question, "what is to pay?"

"Oh! nothing, nothing! I don't take any pay. Suffice it to say, that no man, that he could not refuse,

would ever call for a second dram. After serving all his influential customers in this way, he got rid of the tipping part of his business, and soon got rid of the residue, and kept a "Temperance Store."

#### THEOLOGICAL SEMINARY AT PRINCETON.

The academical year at this institution closed on Monday, September 22d, with the customary exercises. The annual examination before a committee of the directors, occupied the chief part of Thursday, Friday, Saturday, and Monday. The report of this committee was highly favorable, as it regards the proficiency of the young gentlemen.

The following are the names of those to whom the Board of Directors awarded the final certificate, viz.

John Abeel Baldwin, Benjamin Cory, Joseph Cory, and Samuel M'Donald, of New-Jersey; Charles C. Corss, of Massachusetts; S. B. S. Bissell, of Connecticut; William Mack, Richard Webster, and Sylvester Woodbridge, of New-York; M. B. Hope, James M'Ewen, of Pennsylvania; Alexander Gay, of Ohio; William M. Cunningham, and S. E. Robinson, of Tennessee.

A number of the class had previously, at various stages of their progress, entered upon public labors, under the authority of their respective ecclesiastical judicatories. And a large proportion of the same class were at this time sent forth, who had not the final certificate, because they had not accomplished the whole prescribed course of three years. The students were dismissed on Monday afternoon by the Rev. B. Rice D. D., Chairman of the Examining Committee, who pronounced an appropriate discourse. On the Evening of the same day, the Rev. Albert Barnes preached the annual sermon before the directors and students, from Acts xi, 24. The services were enlivened by an excellent choir under the guidance of Mr. Thomas Hastings. And the whole performances were the more interesting as they took place in the newly erected chapel, a beautiful and commodious edifice, of the Doric order of architecture.

It would not be proper to close this notice without mentioning the pleasing exercises which were afforded by the Society of Inquiry on Missions, at their anniversary on Friday evening. The chapel was filled by a large assembly of the clergy, students, directors, and other strangers. A discourse of a very impressive character was delivered by Mr. J. W. Baker, of Geo. of the Theological Seminary. This was followed by a brief but eloquent address from the Rev. Daniel L. Carroll, of Brooklyn, L. I., and the whole was ably seconded by sacred music of an appropriate kind.

#### SINGULAR EFFECTS OF BEAUTY ON A YOUNG MAN.

Bishop Dupuy invited one day to dinner, two clergymen and three ladies. He noticed, that during the whole repast, the youngest of the two clergymen had his eyes steadily fixed on one of the ladies, who was very handsome. The Bishop after dinner, when the ladies had retired, asked him what he thought of the beauty he had just been looking at. The clergyman answered: "My Lord, in looking at the lady, I was reflecting that her beautiful forehead will one day



be covered with wrinkles; that the coral on her lips will pass to her eyes, the vivacity of which will be extinguished; that the ivory of her teeth will be changed to ebony; that to the lilies and roses of her complexion, the withered appearance of care will succeed; that her fine soft skin will become a dry parchment; that her agreeable smiles will be converted into grimaces; and that, at length, she will become the antidote of love." I never should have supposed, said the bishop, that the sight of a fine woman would have inspired a young man with such profound meditations.

### Rebivals.

*Extract of a letter to the Editor of the Charleston Observer, dated Eubanks' P. O. Columbia, Co. Ga. Sept. 2d, 1834.*

REV. AND DEAR BROTHER.

Two weeks since, in a short letter, I promised to give you some account of the work of God at South Liberty. For several months, previous to the three days meeting appointed by the Presbytery, to commence on Friday before the fourth Sabbath in July, there appeared evident indications that God was about to pour out his Spirit upon that Church. And as it is a divine injunction, that we "consider one another to provoke unto love and to good works," let me mention one or two facts, which may stimulate and encourage other churches. About a year ago, I proposed to four youths, members of the church, to hold a weekly prayer meeting. At first only two met, but in a week after they were encouraged by being joined by two more. Thus they continued for a month, when they invited others to unite with them; and their number soon increased, and their meetings became more and more interesting. At the same time there commenced a weekly female prayer meeting, with only two. This, also, by the blessing of God, was increased in number and interest, so that in the course of a few months, they had between fifteen and twenty who regularly met to implore a special blessing upon the church. At our meeting last January God mercifully granted his children a refreshing season; and we trust, in some degree, fulfilled his gracious promise that "they that wait upon the Lord shall renew their strength." During the spring and summer, every meeting became more solemn, and God to encourage the hearts of his children, enabled three young females to obtain hope in Christ. These are the fruits of an interesting Sabbath school, held in the church. The prayer meetings, particularly those held by the females, were much opposed and ridiculed by men of the world. But this made Christians more humble and led them to feel the force of Christ's declaration to his disciples—"without me ye can do nothing." They took their most active and determined persecutors to the Throne of Grace, and made them subjects of special prayer. Thus were Christians engaged when our meeting commenced.

Three days previous to the meeting, I arrived in the neighborhood and spent the time in visiting families, reading to them the Word of God, and praying; and this induced some to attend at the commencement of the meeting, who would not have otherwise come. On Friday as was expected, we commenced the meeting. Brother Cassels was with me, and preached.

In the afternoon, six or eight manifested deep concern. On Saturday, Father Brown was with us. The congregation was larger than it was the day before, and more attentive. The preaching on these two days was plain, showing the importance of Christians being humble before God, the necessity of putting all their trust in him; for as Christ said unto the disciples "without me ye can do nothing." Brother C. was compelled to leave us. On Sabbath we received, on profession of their faith, three members, who, when the Sacrament of the Lord's Supper was dispensed for the first time, took their seats to obey the dying injunction of the Redeemer, "Do this in Remembrance of me." This was indeed a refreshing season to the children of God; and such was the increased solemnity and impression, that we determined to continue the meeting at least another day. On Monday we had a good congregation; and God evidently met with us and carried divine truth to the hearts of sinners. Thus, some of the most determined opposers of religion, were, by the Spirit of God, made to bow and seek for mercy. Father B. was then under the necessity of going away, though the meeting was continued. We then sent for Brother C. who was with us again two days. The interest increased every day and eight or ten had already been enabled to find peace in believing. On Wednesday I was left without any ministerial aid, but continued the meeting by holding one service a day, 'excepting Sabbath, when we had three, until Monday. On Sabbath and Monday, there appeared as much engagedness and anxiety for the meeting as at any time, and the number of anxious souls increased. At the close there were about twenty five who obtained hope in Christ, a considerable majority of whom were males. Some of them the most notorious scoffers at religion, and one, who, previous to this meeting would neither go himself nor let his family go to church.

At our two days meeting since that time, thirteen were added to the church, on profession of their faith, twelve of whom were males; others intended to have connected themselves, but were providentially prevented from getting to church. How should this work of God encourage Christians to pray, and Ministers to labor for the salvation of sinners; and how wonderfully it exemplifies the power of the Gospel, in humbling the pride and changing the affections of men's hearts. There may be seen those that not long since scoffed at religion, profaned the name of God, and took pleasure in leading others in the paths of wickedness, now singing praise and uniting in prayer for the salvation of their families and friends. Such exhibitions are only caused by the influences of the Divine Spirit. Will not all our churches humble themselves before God, and implore the out pouring of the Holy Ghost.

JOHN W REID.

### Obituary.

"Man giveth up the ghost, and where is he?"

DIED.

In this city, on the 4th inst. a child of Mr. Jehial Forbes, aged 18 months.

On the 6th inst. a child of Mr. Anson Smith, aged 9 years.

In this city, on the 10th inst. Capt. Solomon Phipps, aged 52.

In Wethersfield, Mr. Joseph Adams. aged 51

## P o e t r y .

### THOUGHTS ON THE HOLY LAND.

La Martine is acknowledged to be the first living poet in France. The following beautiful stanzas are from his farewell, recently addressed to the French academy at Marseilles on the eve of embarking for the Holy Land. We take them as translated in the Foreign Quarterly Review.—*Vermont Chronicle*.

I have not yet felt on the sea of sand  
The slumberous rocking of the desert bark,  
Nor quenched my thirst at eve with quivering hand  
By Hobron's well beneath the palm trees dark;  
Nor in the pilgrim's tent my mantle spread,  
Nor laid me in the dust where Job hath lain,  
Nor, while the canvass murmured overhead,  
Dreamt Jacob's mystic dreams again.

Of the world's pages one is yet unread:  
How the stars tremble in Chaldea's sky,  
With what a sense of nothingness we tread,  
How the heart beats when God appears so nigh;  
How on the soul, beside some column lone  
The shadows of old days descend and hover,—  
How the grass speaks, the earth sends out its moan,  
And the breeze wails that wanders over.

I have not heard in the tall cedar top,  
The cries of nations echo to and fro;  
Nor seen from Lebanon the eagles drop  
On Tyre's deep buried palaces below;  
I have not laid my head upon the ground  
Where Tadmor's temples in the dust decay,  
Nor startled with my footfalls dreary sound,  
The waste where Memnon's empire lay.

I have not stretched where Jordan's current flows,  
Heard how the loud lamenting river weeps,  
With moans and cries sublimer e'en than those  
With which the mournful prophet stirred its deeps:  
Nor felt the transports which the soul inspire  
In the deep grot, where he, the bard of kings,  
Felt at the dead of night, a hand of flame  
Seize on the harp and sweep the strings.

I have not wandered o'er the plain, whereon,  
Beneath the olive-tree, the SAVIOUR wept;  
Nor traced his tears the hallowed trees upon,  
Which jealous angels have not all outwept;  
Nor, in the garden watched, through night sublime,  
Where, while the bloody sweat was undergone,  
The echo of his sorrows and our crime  
Rang in one listening ear alone!

Nor have I bent my forehead on the spot  
Where His ascending footsteps pressed the clay;  
Nor worn with lips devout the rock-hewn spot,  
Where, in his mother's tears embalmed he lay;  
Nor smote my breast on that sad mountain-head,  
Where, even in death, conquering the power of air,  
His arms, as to embrace our earth, he spread,  
And bowed his head to bless it there!

*The Christian Library*.—Nos. 6, 7, 8, 9, contains Innes' "Progress of the Gospel in Polynesia," and a History of the Civilization and Colonization of South Africa by the same author.

Mr. Maltby is the agent for this city.

To be had at the S. S. Depository, 107 Chapel St. the "Cottage Boy" and "Barbara Ewing," by the Rev. Mr. Matheson, and "No Fiction" by Rev. Mr. Reid, the gentlemen composing the late deputation from the Churches in England, to the Churches in this country.

"Letters from a Tutor to his pupil," by Rev. Wm. Jones; the Child's Daily Food,—"Freeness of grace" and "Test of Truth," by the late Mary J. Graham; Memoirs and Confessions of Reinherd,—Works of Bunyan and Baxter,—Lay Missionary,—Hall's Help to Zion's Traveler;—Scripture prints, or Picture reward Tickets;—Abbott's Family at Home;—Anderson's Book for Parents;—Young Man's Sunday Book; Tyng's Bible Companion, Cuning's Ditto;—together with the Christian, and Temperance Almanack for 1835.

Also, an outline of the History and Chronology of the world; by Harpham,—and *Theological Tree*; by B. Hutchkin. *New Haven Oct. 14, 1834.*

### NOTICE.

The Semi Annual Meeting of the New-Haven County Temperance Society, will be held at Fair-Haven, on Tuesday the 28th day of October, inst. at 10 o'clock; A. M.

N. C. WHITING, Secretary.

No. 100 of the National Preacher for September is received at this office. Sermon 173. "the Man that gathered sticks on the Sabbath;" by R. H. Bishop D.D. President of the Miami University, Ohio. Sermon 174 "The Secret Counsels of God;" by A. W. Leeland D. D. Professor in the Theol. Sem. at Columbia, S. C.

We insert by request the following Notice from Mr. J. S. Taylor the publisher of the National Preacher.

#### *Theological and Sabbath School Books.*

JOHN S. TAYLOR, Bookseller, Brick Church Chapel, (opposite the City Hall, New York,) can furnish Libraries for Sunday Schools, containing the works published by the Massachusetts S. S. Union, the Protestant Episcopal S. S. Union, the Baptist and American S. S. Union, at the same prices for which they can be bought at their respective Depositories, together with the most approved miscellaneous works suitable for the young.

J. S. T. has also a large and choice selection of Theological, Classical, Moral and Religious works, which he will sell at the lowest prices.

N. B.—Orders from the country will be immediately attended to, and books forwarded agreeable to directions. Should the selection of books for Sunday schools be left with J. S. T., and should he forward any which are not agreeable to the purchaser, they may be returned, and either the money or other books will be given in exchange.

TERMS.—To city subscribers, delivered, \$2 50, in advance. To mail subscribers, \$2 in advance; \$2 50, if not paid in three months. Agents who are accountable for six or more copies, will be allowed one copy gratis, or a commission of ten per cent.

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